Numb. 69.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Wedneſday** October 6th. to **Friday** October 8th. 1708.

WHereas the geateſt part of our Subſcribers have been ſo kind as to diſcharge their Quarteridges already, we intreat the few remaining will forthwith do the like, by reaſon we have ſuch a great Number of Subſcribers daily coming in, it will render our Servants more capable of duly ſerving all.

The Number of our Subſcribers ſo greatly increaſing, and by Conſequence the Number of Queſtions ſent us, that we cannot poſſibly give a General Satisfaction within the Compaſs of our Paper, we deſign a Quarterly Book of 3 Sheets in a ſmall Character, in which we will give Anſwers to all worthy thereof, which we could not get into our other Papers; we have no doubt but this will be acceptable, ſince it will not raiſe the Yearly Charge to that of the moſt vulgar News Paper, altho' a whole Sheet and upon fine Paper, beſides we oblige none to take it, but ſuch as deſire it. The firſt is preparing for thoſe Queſtions upon our Hands.

Q. *How do ye Reconcile that paſſage in St.* James 2. 24. By Works a Man is Juſtified, and not by Faith only; *with thoſe ſeveral paſſages in St.* Paul, *which Magnify Faith in a ſeeming Excluſion of Works; and particularly with* Rom. 3. 2. *therefore we conſider, that a man is Juſtified by Faith, and not by the Works of the Law.*

A. When we read the Scriptures, we ſhou'd diligently attend to the Different acceptations of the ſame words, and carefully obſerve, whether the expreſſions of ſeemingly repugnant paſſages are not Variouſly applied by the Sacred Writers. And this Neceſſary Method diſcreetly follow'd will fairly Reconcile St. *Paul* and St. *James*, and make them Greet as Brethren.

It is well obſerv'd, that *Juſtification* has a Double Signification in the New Teſtament. That it ſometimes ſignifies no more than our Baptiſmal Juſtification, which may be Cancel'd afterwards thro' our own default; and ſometimes our Final Juſtification at Chriſt's Tribunal, which ſhall never be repeal'd; and as St. *Paul* frequently takes the word in the Former Senſe, ſo St. *James* Uſes it in the Latter. And well might St. *Paul* ſay, that Faith Juſtifies, ſince the Apoſtles requir'd no more of the Perſons, they admitted to Baptiſm (which is the Means of our Juſtification or Remiſſion) than an Aſſent of the mind to the Golpel-truths. And this is evident from hence, in that they Baptiz'd their Proſylites, or which is all one, put them into a State of Salvation, Immediate to their Converſion, before they had the opportunity of exerciſing good works. But if afterwards they proceeded not in the ways of Holineſs, they Diſanul'd their Baptiſm, and conſequently their Juſtification too. And therefore without Contradiction to St. *Paul* may St. *James* ſay, *that by Works a Man is Juſtified*, Finally Juſtified, Finally Sav'd.

Faith alſo has a double acceprance in the Scriptures, and in ſome places it ſignifies a Dead, Fruitleſs Faith, a Faith of Devils (for They *Believe and Tremble*) ſo in others it imports an Active, Lively Faith, a Faith Productive of Good Works. And that St. *Paul* uſes the word in the Latter Senſe, we may collect from hence, in that ſomewhere inſtead of Faith he uſes this Synonimous Expreſſion, *the Obedience of Faith.*

Again, St. *Paul* ſometimes uſes the word *Works* in a Different Acceptation from St. *James*. The one means the works of the Ceremonial; the other thoſe of the Moral Law. The one intends the works of the Levitical, the other thoſe of the Chriſtian Inſtitution. The one deſigns the Tithing of Mint, Anniſeed and Cummin, and ſuch like; the other the weightier matters of the Law, Judgment, Mercy, and the like.

Q. *What is the* הַדּוּדָאִים *mention'd* Gen. 2. 12. *and the* דּוּדָאִים *mention'd* Geneſis 30. 14.

A. As to the former we think *Bochart's* Opinion preferable to others, who fancies, that it ſignifies Pearl, and the Probability of this will appear upon a compariſon of *Exod.* 16. 14. with *Numb.* 11. 7.

As to the Latter, *Jobus Ludolphus* will not allow, that it ſignifies Mandrakes; for (ſays he) neither are the Flowers of a Mandrake grateful to the ſmell, nor it's Fruit agreable to the taſt. He therefore concludes it to be the Syrian Mauz, a delicious ſort of Fruit, in ſhape not unlike a Cucumber.

Q. *Gentlemen, My Brother hath Married two Wives, who are both Living, one in the Country, and the other in Town; with the Latter he now reſides, and no one knows that he hath two Wives, but himſelf and I, whom he lately told: I am very much troubled at the Dangerous State of his Soul and Body, and beg your Advice how to diſcharge my Conſcience in the Caſe?*

A. The firſt ſtep, we won'd adviſe you to take, is to uſe the moſt Perſwaſive Arguments to win him off from ſo Dangerous a Sin. From Ineffectual Perſwaſion you ſhou'd advance to Threatning, and bid him leave his Pretended Wife on Peril of your Diſcovery. From a Fruitleſs Threatning you ſhou'd go on to the execution of your Threats, and firſt more cautiouſly, and, if that be Inſufficient, then more openly procede by our bleſſed Lord's advice, which as you will find in *Mat.* 18. 16. 17. ſo you will do well to follow.

Q. *Gentlemen, Your Opinion is deſired concerning the Movement of the Sun; Whether the Sun goes round the Earth and the Earth ſtand ſtill; or whether they both move, and how they move?*

A. We agree with the beſt Modern Aſtronomers, that the Sun is an Immoveable Center, round which the Planets (of which the Earth is one) move by Different Revolutions. But the Figure, which the Earth Annually deſcribes, is not Circular, but Elliptical; which is the reaſon, why ſhe does not continue Equidiſtant from the Sun. But as once a year ſhe travels round the Sun, ſo in the compaſs of 24 hours ſhe moves round her own Axis; whence ariſe the alternate Succeſſions of Night and Day.

Q. *Can a Widow, that is an Houſe keeper give her Vote for a Parliament-man.*

A. A Woman has no Privilege of Vote, either in Perſon or by Proxy.

Q. *Why do we ſee our Breath in the Winter and not in the Summer?*

A. Becauſe in Winter your Breath is rendred more Condenſe by the frigidity of the Ambient Air, and in Warmer Seaſons it is Rarify'd, and thence becomes imperceptible.

Q. *Why do we ſleep better on the Right Side, than on the Left?*

A Your ſleeping better on the Right Side than on the Left is no General Rule; ſince ſome ſleep as well or better on the Left than on the Right, it being chiefly owing to cuſtom: But if you ask why 'tis more wholeſome to ſleep on the Right Side, it may be anſwer'd, that ſuch a Poſture is moſt Convenient for the Paſſage of the Chyle thro' the Pylorus, or nether Orifice of the Stomach, into the Guts and Clyliferous Veſſels, and Conſequently moſt proper for Digeſtion.

Q. *Sirs, Pray, what ſhould be the reaſon, that Men have ſuch different apprehenſions of Time paſt and Time to come, I mean as to its duration; for I appeal to you Gentlemen, look back upon ten or a dozen years of your paſt Life and antedate the like term in the future, and ſee if that won't ſeem of a much longer duration than that which is paſt. Now, pray, inform me, what it is, that puts ſuch a fallacy upon our Conceptions.*

A. Becauſe we view the one under the bare notion of Ideal Exiſtence (for that, which is already paſt, is now no more.) Whereas to the Ideal Exiſtence of the other we adjoyn the Reality of a Future Exiſtence. And we need not wonder, that Real things ſhou'd make a deeper impreſſion than Fictitious ones.

But to account for it another way, and preſent you with an *Utrum Horum*. We meaſure the time paſt by the actions we Remember. But ſince ſo many of former occurrences are utterly eraced from our Memories, this cannot but wonderfully ſhorten the ſo meaſur'd time. But ſince we cannot meaſure Future time by Actions or Ideas, that have yet no being, we are oblig'd to have recourſe to another Method, and make a Computation by the Multiplication of the time but very lately paſt, when the recollection of all, that occur'd, cannot but repreſent it under a tedious appearance.

Q. *There is a young Lady in this Town with whom I am ſo much Inamour'd, that I love her above all things in the World, and I am of Opinion, that ſhe loves me altogether as well; but her fortune exceeding mine, I cannot tell how to make my applications to her nor tell what to do to let her know my Mind; nor ſhe through baſhfulneſs cannot tell how to open hers to me; ſo that your ſpeedy aſſiſtance is deſired, to tell me by what means I may introduce my ſelf into her company and acquaintance, and you will highly oblige a diſtreſſed Lover.* L. J.

A. Since you can frame to your ſelf ſuch an Aſſurance of the Lady's Paſſion for you, without the leaſt acquaintance with her; we adviſe you by all means, not to endeavour to make your ſelf better known to her, leaſt the Conviction of your Error (the Probable Reſult of ſuch an Airy Foundation) diſturb the *pleaſing Amuſement*, You now enjoy.

Q. *Apollo, I deſire your Opinion in this matter, from whence came that word Coxcomb?*

A. See *Britiſh Apollo*, Numb. 31.

Q. Apollo, *pray, be pleaſed to inform the World, whether there ever was or is ſuch a Creature as an Hermophrodite, and how far both Sexes prevail?*

A. That there be Hermophrodites, is Certain, a Gentleman of our Society having ſeen ſeveral of Divers Species; but it is obſerv'd they are not equally prevalent in both Sexes, being general inſufficient for Generation in one.

Q. *Divine* Apollo, *Laſt night a Diſpute ariſing (whether the two Children joined in the Back have but one Soul) is refered to your Opinion, whoſe ſpeedy Anwill oblige Yours*, &c.

A. You will find this and divers other Queſtions relating to thoſe Children anſwer'd in *Numb.* 36. 37, 38.

Q. *Gentlemen, A Brother of mine, who is lately deceaſed, cohabited with a Woman for ſeveral Years, as Man and Wife, tho' not joyn'd in Lawful Matrimony by the Prieſt, and has by her one Son to whom he left his Eſtate: I deſire to be informed, whether this Child is Illigitimate, and if I may juſtly lay any claim to the ſaid Eſtate, I being his only Brother. Not but the Eſtate was left him by his Father as being the next Male Heir.*

A. If the Eſtate was intail'd on the Heir Male, and the Intail not cut off, and you are the next and Younger Brother, you have a juſt Claim to it, however, like Man and Wife, the Parents of the Child, it was ſettled on, might live.

POEMS.

Q. *YE Powers from whom in vain I ſeek repoſe,*
To you the mournful ſtory of my woes
I did unfold, my Damons dying flame,
My loſs of Honour, Innocence, and fame;
The Virgin Joys, that I no more ſhall ſee,
Yet you remain as pitileſs as he:
Wretch that I am, to aid me Earth denies,
And the no longer charitable ſkies,
Behold my Grief with unrelenting Eyes.
Whether, alas! for refuge ſhall I run,
Oh! Whether ſcorn'd, forſaken and Undone;
Yet Heav'n at laſt compaſſionate may prove,
May pity blooming Youth and hapleſs Love:
Sighs from a Soul bath'd in Repentant Tears,
Shall climb the Stars and reach its willing Ears;

But

But Man, obdurate Man, while we implore,
Flies from th' intreating Maid he did adore.
Then farewel trifling Life a long adieu,
To Bliſs and Joy, to Happineſs and You;
The lonely Vault of ſome capacious Tomb,
Will hide me from the Miſeries to come;
Securely there my weary Head reclin'd,
Tranquility and Peace will ever find;
No more, Dear perjur'd Youth, whom ſtill I Love,
Will your Idea my cold Boſom move:
Tho' now the Phantome ſhines and glitters there,
Twill vaniſh then, depart, and diſappear;
The bleeding Ghoſt of Murder'd Innocence,
Will fright my Soul no more; that reſidence
Of perfect Reſt no wakeful Terror knows,
Eternal Silence dwells with ſweet Repoſe:
Lamenting Loves ſhall weep around my Grave
The loſs of Her, they knew not how to Save.
Here generous Youths my ſtreaming Tears deny
More words to Grief, my dim and dazl'd Eye
Can ſee no more; but with decaying Light
Inſenſibly ſinks to eternal Night:
Yet Oh! I feel a melancholy Joy
Smile on my Soul, preſaging I ſhall be,
Bleſt e'en in Death, and free from trouble, know
More bliſs Above, than what I weakly loſt below.

Euthalia.

A. The Mounting *Lark* ſo warbles as ſhe flies,
To Guild her wings with Luſtre in the Skies;
So mourns the *Dying Swan* in Notes, which pleaſe,
To think ſhe's ſinking to Eternal Eaſe;
But oh *Euthalia*! e'er thou take'ſt thy Flight,
Prepare Thee for thoſe Manſions of Delight;
Let Penitential Sighs and Flowing Tears,
Secure thy Paſſage and diſcharge thy Fears,
Let them thy ſully'd Innocence repair,
For *nothing Criminal muſt enter there.*
Then with Contempt the Barb'rous Man you'l view,
Who with Deluſive Arts cou'd thus purſue
Your Ruin, Hideous will his Aſpect ſeem,
And all your fondneſs vaniſh like a Dream.

Q. *Great* Smintheus, *who Encompaſs'd all with Day,*
Doſt rule thy Throne, and fervent Beams diſplay;
On whoſe Right Hand ſits Vertue in her pride,
And Wit ſtands Sentinel *on t'other ſide:*
Tell, for 'tis you the Depth of Secrets *know,*
From Whence does Odoriferous Amber flow;
Why ſome does cloudy, ſome refin'd appear,
What greater Vertues iſſue from the Clear,
Than from the Dark Condenſed Amber Flow:
Tell, and Oblige your Friend Cornelio.

A. Bitumen-like the Fragrant Amber breeds,
And from the Caverns of the Earth proceeds:
Thence in the Ocean's Bounds it's Progreſs takes,
Whoſe Saltneſs there it's Condenſation makes.
But only ſome Cloudy, and ſome clear is ſeen
Is plain, ſince one's impure, the other clean.
Their Vertues only differ in degree,
As This to That may Preferable be.

Q. Apollo's *the Man,*
Who muſt ſolve, if he can,
The Queſtion I'm going to propoſe:
The which if he don't,
Or he otherwiſe wont,
He deſerves to be lug'd by the Noſe:
The Queſtion is, why
I'm ſo ready to Die,
With Laughing, or Aukwardly Grin,
When about my Sides rove
The Fair hand of my Love,
Like a Fidler's upon Violin.
On the Contrary ſhe,
Without moving for me,
Can bear my hands roving around:
Though no Stays to Defend
From the Touch of my Hand,
But only this Wrapper caſt round.

A. Pretty Maſter, 'Tis love,
Does your Faculties move,
With your Tickliſh, and Fond Inclinations:
Whilſt a Temper ſedate,
To your *FAIR* does relate,
Which Behaviour more Modeſt Occaſions.
But that Love you Profeſs
We may readily gueſs,
Since your Poetry Bears ſuch Confuſion:
Since the Strength of your Lays
Lies in Wrapper and Stays,
And you make ſuch a Fidling Concluſion.

Q. Apollo *I wonder,*
That you can thus Blunder,
And give us falſe Anſwers for True;
That Aſs which was ſpoke of,
And you made a Joke of,
I believe was related to You;
Or elſe with Relations,
And Equivocations,
You'd never ſo fooliſh appear:
When a Queſtion's advanc'd Sir,
Which you cannot Anſwer,
You ſtreight turn it off with a Jeer.
A Queſtion was ſent
With ſenſe enough in it,
Why a Horſe is affraid of an Aſs?
But like Ignoramus,
For Quillets moſt famous,
You had not an Anſwer to paſs.

A. When a Queſtion is ſent
In which can be meant,
Neither Reaſon nor Senſe, we think beſt,
To ſhew how we ſlight
The Follies they write,
To render the Author *our Jeſt.*

If

If an Horſe (as you ſaid)
Of an Aſs is afraid;
Then who wou'd believe but a **Fool**;
They wou'd Kindly **Imbrace**,
To form a new Race,
And Ingender between them a ***Mule***.
Perhaps your rude **Phiz**,
Your Argument is,
Becauſe when you courted your **Laſs**,
She ſtarted to ſee
Such a Creature as Thee,
Thence *thought all afraid of an Aſs.*
Q. *Ye Sons of Bright* Phæbus,
Who in Omnibus Rhebus,
Are ready and willing t' adviſe;
Pray pity my caſe,
Tho' 'twas a bad face,
And what ever you ſay, I will prize.
By taſting the Pleaſures
Of Love's ſweeteſt Treaſures,
I have ruin'd my ſelf [illegible],
[illegible],
Which adds to my hate,
It puzzells me how to get clear.
A. Who take ſuch a Courſe,
Muſt expect ſome Remorſe,
Since you have gained your Ends,
Both Juſtice and Honour,
Will fix You upon Her,
As the only way to make amends.

In our laſt Paper in Col. 4. inſtead of *Dull Moon*, read *Full Moon*. Col. 6. L. 21. for *Veus* read *Vons*, for *Fert* read *Fort*, L. 27. for *Mercilleuſes*, read *Merveilleuſes*, L. 32. for *Quend* read *Quand*.

SIR,

THIS advis'd from His Grace the Duke of Marlborough's Camp at Tourhout Octob. 8th. That His Grace having advice, that the Duke of Vendome had paſſed the Canal of Bruges with great part of the French Army, and was Encamp'd at Oudenburgh, to cut off Communication between Oſtend and Liſle, left in the Camp at Roncq 20 Squadrons under the Command of Major General la Lecq and Brigadeer Hoendelbeeck and 20 Batalions under Major General Hoendorf and Brigadeer Rank with Directions to Obey Prince Eugene's Orders, and to march into the Line of Circumvallation, and Yeſterday march'd from his Camp at Roncq with 60 Batalions and 130 Squadrons to Rouſſelaer and from thence came to this Place, with deſign to attack the Enemy, if they continued in the Poſts they had taken; but upon advice that the Duke of Vendome retir'd with part of his Army in the Night with great precipitation towards Bruges, where he is with his Troops under the Cannon of that place, having firſt order'd the Dykes to be cut in ſeveral places to drown the Country, to hinder our Communication with Oſtend, His Grace the Duke of Marlborough return'd the next morning to Rouſſelaer, where he is now Encamp'd with his Troops, the Right at Rombeck and the Left at Hoogleede. They have advice from the Camp before Liſle; that the Beſiegers are filling up the Ditch with abundance of Diligence, in order to a General Storm. The Letters from the Hague Octob. 9th adviſe, that the Enemy have made great Detachments from their Army to reinforce the Troops commanded by Count la Mothe, and that the Duke of Vendome having view'd ſeveral poſts has order'd them to be fortify'd with intention to cut off the Communication between our Armies and Oſtend; but the Beſiegers have ſufficient Quantities of Ammunition to take the City of Liſle, after which the Duke of Marlborough will advance towards the Enemy and diſlodge them. And that after the Reduction of the Town, 'tis thought the Citadel will only be block'd up. That there is like to be a Rupture in good Earneſt between the Emperor and the Pope. That from Vienna 'tis confirm'd, that Count Taun will March with 9000 men into the Ferrareſe in order to oppoſe the Eccleſiaſtical Troops. That by an Exact Liſt the loſs of the Allies ſuſtain'd in the late Action near Wynendale, where Count de la Mothe receiv'd his defeat from Major General Webb, it appears that we had 3 Colonels, and 2 Lieutenant Colonels wounded; 2 Majors kill'd, and 1 wounded; 4 Captains kill'd, 18 wounded; 4 Lieutenants kill'd, 36 wounded; 2 Enſigns kill'd, 22 wounded; 12 Serjeants kill'd, 38 wounded; 111 private men kill'd, and 680 wounded; and that all the advices from Ghent, Bruges and other parts, give an account, that the Enemy had near 4000 men kill'd or wounded. Tis adviſed from Turin Sept. the 21. That the Imperial General Count Taun ſet out poſt that Morning from thence for the Ferrareſe. That the laſt Letters from Oſtend ſay, that part of the Garriſon of Newport endeavour'd to cut a Dyke near the Slip upon which Colonel Creighton with a leſſer body, fell upon them, defeated them and oblig'd them to retire to Newport, and that all the Letters from before Liſle agree that the Beſiegers wou'd be ready to ſtorm the Town by the 16 or 17 Inſtant. N. S. Which concludes all from Yours, *&c.*

Any Perſons upon Directing their Letters (Superſcrib'd for the *Britiſh Apollo*) to Mr. *Keeble* in *Weſtminſter-Hall*, Mr. *Carter* at the *Green Dragon* in St. *Paul's* Church-Yard, Mr. *Bickerton* at the *Roſe and Crown* in *Little Britain* Bookſellers, or to the Printer hereof, may have this Paper brought to their Houſes (in the City or Suburbs) at 2 *s. per* Quarter, and the Monthly Papers at 6 *d. per* Quarter more: Thoſe who come within the Quarter, to have proportional Deductions at the End. Alſo Books of Guards neatly Bound, to keep them in, at 2 *s.* a-piece. Likewiſe whole Sets from the Beginning, paying only 3 *s.* 6 *d.* for all before Midſummer, and the reſt to go; at which Places Advertiſements are taken in at 2 *s.* 6 *d.* each.

Note, That they who live in the Country may appoint a Friend in Town to take them in for them, or order ſome Inn-Keeper to pay for them Quarterly. For we cannot depend on the Payment of Carriers, ſince they come not in on thoſe hours as our Servants can meet with them in their Walks.

ADVERTISEMENTS.

PRopoſals of 2 Sheers with a Cut, for Mr. *Hill's* Preſent State of *Æthiopia*, &c. and the whole *Ottoman* Empire, are given *Gratis*, by Mr. *Mayo*, Stationer, at the Printing preſs in *Fleet-ſtreet*, where Subſcriptions are yet taken in, the advantages conſpicuouſly beyond any ever allow'd Subſcribers before. But ſince many have ſubſcrib'd to Mr. *Keble*, *Bickerton*, and other Bookſellers about Town, and are thereby likely to be diſappointed in their Expectations, the ſaid Bookſellers not having given in their Names or Money, the *Author* once for all, informs the Town, that only Mr. *Mayo* and the men, who carry the *BRITISH APOLLO*, are to take in Subſcriptions. Therefore ſuch as will give themſelves the trouble of calling at the ſaid Mr. *Mayo's* may know whether they are ſecure, by ſeeing if their Names are enter'd on the Liſt. There alſo any who are curious may ſee the Book above half printed, and the reſt as it comes out of the Preſs. Note, no Books are likely to be left for Sale, and if they are, Not one to be bought under 30 *s.* while thoſe, who now ſubſcribe will have 'em finely bound and all, for a *Guinea*. Note alſo, the Author *that he may be ſure to keep his word*, has employ'd no Bookſellers in the Undertaking.

Printed for the Authors, by *J. Mayo*, at the *Printing-Preſs*, againſt *Water-Lane* in *Fleet-ſtreet*. Where Advertiſements are Taken in.